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CONTENTS

CHAPTER	PAGE
I. HOW THE PORTUGUESE CAME TO AFRICA	I
II. HOW THE DUTCH AND THE BRITISH CAME TO AFRICA	19
III. THE SLAVE TRADE	31
IV. EUROPEAN EXPLORERS	47
V. EUROPEAN MISSIONARIES	64
VI. AFRICA ABOUT THE YEAR 1800	71

PREFACE

THIS little book is a sequel to "Africa Before the White Man Came." It takes the story of Africa roughly from the first coming of the white man until the year 1800. It covers the period of European trade and exploration, but, except for South Africa and the Portuguese settlements, leaves off before European nations had begun to take political control over African soil. Although 1800 is the limit for most of the story, the chapters on exploration and, to some extent, missions go beyond that limit. It is hoped in a third book to tell the story of the European conquest.

These books are intended for the higher forms of African elementary schools. Although the English has been kept as simple as possible, especially in grammatical construction, no attempt has been made to restrict the vocabulary to any one of the standard selections. Difficult words are explained in footnotes; but I have not been afraid to assume that a teacher or the New Method Dictionary can help in explaining.

Several African friends have suggested to me that African history for young African readers should be sweetened by the slurring, or even the suppression, of unpalatable facts. They feel that Africa

needs all the encouragement she can get ; and past unpleasantness should be forgotten for fear lest it should discourage Africa. I have every sympathy with their feeling that Africa needs encouragement, not disheartening. But I cannot agree that this type of encouragement is the type that is needed. I certainly see no point in raking up unnecessary unpleasantness. But if a fact is historically important it seems to me that it is necessary to mention it. I suppose the slave trade, to which I give a chapter of this book, is a case in point. The slave trade was a shameful business, though the shame is mostly to be felt by Europeans, not by Africans. But you cannot understand Africa to-day unless you take the slave trade into account. And so I cannot pass over the slave trade in silence ; all I can do is to tell the story as truly as possible, with as much sympathy as possible for African feelings. Whether I have succeeded in this or not, this is what I have tried—not only in the matter of the slave trade—to do. I see no other course possible to a historian, though my judgment of what facts are important and what facts are unimportant may be open to criticism.

I wish to acknowledge my great indebtedness to Sir Harry Johnston's "Colonization of Africa".

W. E. WARD.

CHAPTER I

HOW THE PORTUGUESE CAME TO AFRICA

IN "Africa Before the White Man Came" we have told the story of Africa from the beginnings of the history of Egypt until the time when the king of Morocco destroyed the Songhai empire. This story covers the time from about 4000 B.C. until about A.D. 1600. On the time-line that we drew, which was twelve inches long, this story takes just over eleven inches. From the fall of the Songhai empire until to-day is only a little more than 400 years—less than an inch on our time-line. But this book which we are now beginning will not finish the story of those 400 years or of that inch of time-line.

If we told the story of over 5,000 years in 57 pages, why cannot we tell the story of 400 years just as shortly ? Why take a longer time to tell a shorter story ? Well, one reason is that we know a good deal more about the history of the last 400 years in Africa than about the history of the time before. But a stronger reason is that in some ways the history of the last 400 years is more important to

us who are living in Africa to-day than the older history.

Why should this be? Well, most things are important at the time they happen, but much less important afterwards. It is very important to you to-day to know whether you are going to have your supper in time or whether some accident will make you go without supper altogether. But in a month's time the question whether you had your supper to-day in time or late or not at all will be quite unimportant. In the same way, although it is important to know how the civilization¹ of Egypt or of Ghana came to other parts of Africa, many events in the history of Egypt or Ghana are not important to Africa to-day, though they may have been very important at one time. And we cannot be sure that the Carthaginians and the Romans have made any difference to Africa as we know it to-day.

But there is one great change which has come over Africa in these last 400 years. In the time of the Songhai empire Africans all over Africa were ruling their own country. To-day nearly the whole of Africa is being ruled by European nations. In this book we shall tell part of the story of how this happened. Part of the story—not the whole. The Europeans came to Africa in the first place not as

¹ Civilization means the good customs, manners, laws, science and art of a people.

rulers but as traders. This book will tell the story of how they came to trade; in a later book we hope to tell the story of how they stayed to rule.

To understand why the Europeans came to Africa, so far away from their own homes, we must know something of the history of Europe. In the days when Rome ruled all the north coast of Africa she ruled also a great deal of Europe; that is, the countries that we nowadays call England, France, Spain, Italy, part of Germany, and the whole of the south-east. For 300 years and more the Roman empire stood strong and rich. But about A.D. 300 the wild people from the north and east of Europe and of Asia came and attacked the Roman empire to destroy it and take its riches for themselves. They took all the western lands of the empire, and set up new kingdoms of their own in the lands that had once belonged to Rome. For a long time after this the new European kingdoms were far less civilized in many ways than the Roman empire had been. There was less trade; there was less peace; there was less art; and fewer things were made. England, France, Germany, and even Italy as well were countries in which most of the people were simple farmers, growing their own food, making their own clothes and shoes from the wool and leather¹ of their own animals. They

¹ Leather is the skin of animals prepared for use.

knew nothing of machines. They had no good workmen to make fine cloth or beautiful articles of wood or jewellery or fine buildings. For these things they looked to the East : to Constantinople and further east still. They had no gold or jewels or silk, or spices to give a pleasant taste to their food ; these things had to be brought from India or China. Western Europe could provide its people with simple necessities¹ ; but all their luxuries² had to come from the East.

When Syria and Palestine and North Africa became Mohammedan lands, the trade between Western Europe and the Far East of Asia was not stopped. Caravans³ still carried Indian and Chinese silk and jewels across the great plains of Asia to the shores of the Mediterranean Sea, where the European sailing-ships lay waiting. Most of the ships came from Venice and other towns on the coast of Italy ; and from Italy the goods were carried all over Europe.

But between the years 1000 and 1100 there came a change. A nation called the Turks came out of the centre of Asia and conquered Persia, Syria, Palestine, and Asia Minor. The Turks were Mohammedans too ; but they cared nothing for

¹ Necessities are things, such as food and clothing, which you cannot live without.

² Luxuries are things which it is nice to have, but which you can live without.

³ A caravan is a company of travellers or traders travelling together.

trade, and used to rob and kill the traders and pilgrims¹ from Europe. It seemed as though the trade between Western Europe and Asia would be killed altogether.

For nearly 200 years, from 1095 to 1291, the men of Western Europe fought to take Syria and Palestine away from the Turks. They were Christians, and they fought because the Turks ill-treated the Christian pilgrims who came to Jerusalem and Bethlehem to see with their own eyes the places where Jesus Christ had walked on earth. But they were also moved partly by love of money, because the Turks were destroying the trade between Asia and the West. These wars are called the Crusades, or wars of the Cross, because the Christian soldiers wore the Cross as their sign. For a time they succeeded, and a Christian kingdom was set up in Syria and Palestine. But in the end the Turks drove the Christians out again.

And so the Italian traders and the other traders of Western Europe saw their trade again suffering, and they began to wonder if it were possible to find a way to the East without passing through Turkish lands. But when new ways were found, it was not the Italians but the Spaniards and the Portuguese who found them.

¹ A pilgrim is a man who travels to a holy place, such as Mecca or Jerusalem, because of his religion.

In those days most people in Europe thought that the earth was a round, flat plate ; but some learned men had read old Greek books which taught that the earth was a ball. They believed that Africa extended so far south that in the southern parts no man could live because of the heat. They had heard that somewhere in Africa there was a great kingdom full of gold ; but although some of the Mohammedans had travelled to Ghana and knew a great deal about the country, no one in Christian Europe knew anything for certain. They knew also of India and China ; but not of America.

Spain and Portugal had other reasons for being interested in Africa, besides the desire for trade. In 711 an army of African Mohammedans entered Spain, and nearly the whole country was conquered and became Mohammedan. The Christian kingdoms were driven up into the mountains of north Spain. From that time onwards, the Christians of Spain worked and fought to drive out their African rulers, and to make Spain independent and Christian. It was a long struggle. Slowly the Christians won ground from the Mohammedans. They were helped in the fighting by men from other European countries. The Spanish wars were regarded in Europe as a Crusade, and Crusaders from France and England and Germany came by sea to Lisbon and

other Spanish and Portuguese towns to join in the fighting. Twice new Mohammedan armies from Africa crossed the Straits of Gibraltar, beat the Christian armies and threw them back. But the Christians again advanced. They set up a number of small kingdoms on the land they conquered. Little by little these kingdoms became joined together into larger kingdoms, and at last there were only two kingdoms left, Spain and Portugal.

By the year 1300 the Mohammedan kingdom of the Two Shores had lost all its lands in Spain except a small piece on the south coast. And then the people of Spain and Portugal began to think of carrying the war into Africa. They began to hope that they might not only drive the African Mohammedans from their own country, but might also conquer part of Africa for themselves. In 1415 the Portuguese sent an army into Morocco and began to conquer the country. One after another the towns of Morocco became Portuguese ; and by about 1550 it looked as though Portugal would become the ruler of all Morocco. This did not happen ; in 1578 the people of Morocco beat the Portuguese in a great battle, and after that the Portuguese began to lose the country bit by bit, though it was nearly two hundred years before they lost their last possessions in Morocco.

With the Portuguese army in 1415, which began

conquering Morocco, there was one of the sons of the king of Portugal. His name was Henry, and because of the work he did in sending out travellers to discover unknown countries he is usually called in English books Prince Henry the Navigator (Sailor). Prince Henry thought that while Portuguese soldiers were fighting in Morocco to conquer the country, Portuguese sailors might do something to help in building up a Portuguese empire in Africa. At that time the people of Europe knew nothing of the coast of Africa beyond the southern end of Morocco. They had heard of Ghana and the other empires of the Sudan, but they knew nothing of them except that they were rich and strong and had plenty of gold. They had heard that somewhere in the interior¹ of Africa there was a Christian kingdom. They called its king Prester John, and they thought that if only they could find him and his kingdom, he might help them in a new Crusade against the Turks in the Holy Land. Probably this story of Prester John and his Christian kingdom grew out of the fact that there was a Christian kingdom of Abyssinia. But nobody in Europe really knew anything about Abyssinia. Most people in Europe believed that the Sahara desert filled nearly all Africa, and was so hot that no one could live in it. They knew of the river Nile,

¹ The interior of a country is the land far from the sea.

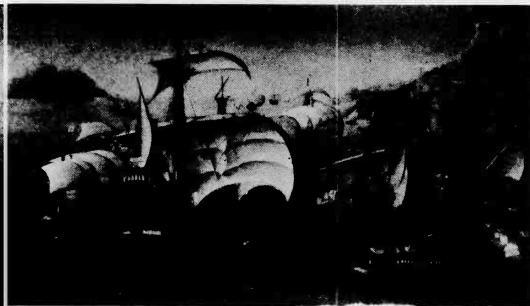
and they had heard that somewhere in the middle of Africa there was another great river, which ran from west to east. This river was the Niger; but neither the Europeans nor the people of Melle and Songhai knew where the Niger ran into the sea. And if the southern part of Africa were as hot as they thought it was, it would be impossible for rivers to flow there, for the water would be boiled away by the sun's heat. So they thought that the Niger and the Nile were the same river. In fact, the people of Europe knew very little indeed of Africa.

Prince Henry decided that his seamen should go to discover more African lands. He was not the first European to have this idea. It is said that a hundred years before his time some seamen from France and from Italy had made voyages along the West African coast and had gone as far as the Equator.¹ A map of Africa was made in Italy about 1351 which shows the Gulf of Guinea, and shows how the southern part of Africa sticks down beyond the Sudan. Somebody must have sailed along the coast and discovered this fact; but we do not know who it was.

But it was Prince Henry and his Portuguese who seriously began the work of discovery. For many

¹ The Equator is the imaginary line drawn round the middle of the earth, passing through Central Africa.

years he spent as much time and money as he could in sending out captains with ships to examine the West African coast. He had great difficulties. Many of his people laughed at him, for they thought he was wasting his time and money. Many of the seamen feared to go into unknown seas. But almost every year some ship left Portugal to try and



(Photo: National Maritime Museum, Greenwich, S.E.)

Portuguese Ships of the 15th Century.

The Portuguese came in ships like this to discover the African coast.

push a little further along the African shore before turning back homeward.

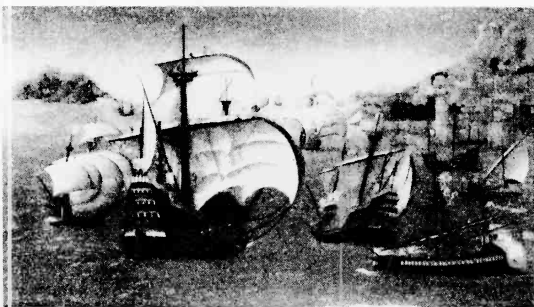
The most important step was the first one. People thought that Cape Bojador was the furthest south that it was possible to go; beyond that, they thought, white men could not live. But in 1434 the Portuguese captain Gil Eannes took his ship

round Cape Bojador; and when he returned with the news, other Portuguese saw that some at least of the old ideas about Africa were not true, and they became less fearful. Four years before this the Portuguese had discovered the Madeira Islands, and soon afterwards they discovered the Azores. Both these became Portuguese colonies or settlements; but although the Portuguese knew also of the Canary Islands, they did little to colonize or settle in them, and the Canary Islands became Spanish a few years later.

Another important event took place in 1442. In that year a Portuguese captain came back home with the first gold and slaves from Africa. He had gone past Cape Blanco, and got his gold from a bay called by the Portuguese the Rio d'Ouro, or River of Gold. This bay had been one of the trading stations of the Carthaginians long ago, and a little island there is still called by the name, Herne or Kerne, by which the Carthaginians knew it.

When the Portuguese found that there was gold to be found in Africa, they no longer laughed at Prince Henry. The ten slaves that had been brought from the Rio d'Ouro were sent as a gift to the Pope; and Prince Henry asked the Pope to make an order that no Europeans except the Portuguese were to make settlements in Africa.

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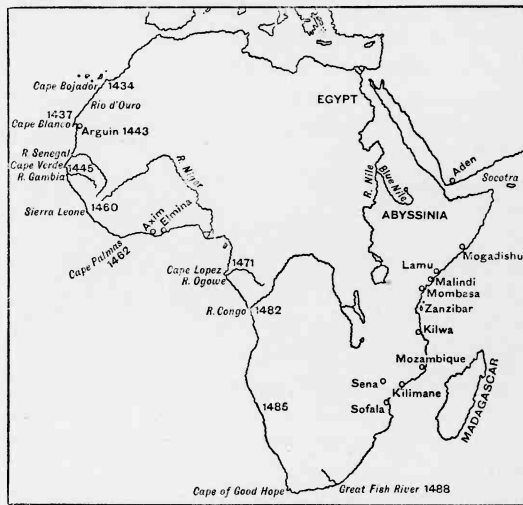
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Prince Henry hoped to send out missionaries who would bring Africa to Christianity, and the Pope was very willing to keep Africa for Portuguese missionaries and traders.

After this the Portuguese pushed on down the coast. In 1448 they reached the mouth of the Gambia; in 1460 they reached Sierra Leone; two years later Cape Palmas; in 1468 they came to the Gold Coast; and in the next three years they had gone right round the bend of the Bight of Biafra as far as Cape Lopez. Soon afterwards they found the mouth of the Congo, and pushed on fast to the Cape. In 1487 Bartholomew Diaz sailed round the Cape of Good Hope and reached the mouth of the Great Fish river. He passed the Cape, without seeing it, in stormy weather, and saw it for the first time on his homeward journey. He gave it the name of Cabo Tormentoso, the Cape of Storms; but when he returned home the king of Portugal changed its name to the Cape of Good Hope.

The Good Hope that the king had in his mind was the hope of finding a way round the south of Africa to India. For some little time the Portuguese had been wondering if there were such a way. You will remember that when the Crusaders failed to take Palestine from the Turks, people had begun to wonder if there were any way of going to India

without going through Turkish country. For a long time it had seemed as if there was no such way; but just at the time of Diaz' voyage, the king had heard of Arabs who had been blown in a storm



This map of Africa shows the places mentioned in Chapter I. The dates tell you when the Portuguese first came to the places.

from the east coast of Africa round the Cape into the Atlantic. So, in the same year that Diaz discovered the Cape, the king sent two travellers to find out all they could about the Arabs of the east coast of

Africa. They went to Egypt ; then they went down the Red Sea to India in an Arab ship, back to Madagascar and Sofala, and then up the east coast to all the Arab ports¹ and back to Abyssinia and Egypt and so home. At least, they sent their news home, but they themselves could not go. One of them was killed soon after he left Egypt ; the other reached Egypt on the homeward journey, but went back to visit Abyssinia and was kept prisoner there for thirty years.

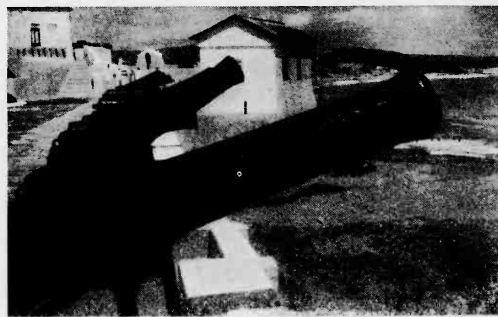
The king of Portugal put this news together with the news that Diaz had brought, and saw that it should be possible to make a voyage round Africa to India. In 1497 he sent out Vasco de Gama to try. Da Gama rounded the Cape, reached Sofala, and there took an Arab pilot,² who showed him the way to Malindi and across the ocean to India.

Thus the Portuguese had opened a new way for trade between Western Europe and India. But they were not satisfied with sending their ships into other people's ports ; they wanted to have ports of their own. Already in 1448 Prince Henry had made his people build a fort at Arguin on the west coast ; and in 1482 the Portuguese built a fort at Elmina on the Gold Coast. Both these places

¹ A port is a town on the sea-coast where ships may load and unload goods.

² A pilot is a man who guides a ship when the ship's captain does not know the way.

were useful as centres for the trade in gold and in slaves ; and a company was formed to carry on the trade. When Diaz and da Gama had shown the way to the east coast, the Portuguese wanted to have ports there also ; not only for the African trade but also to serve as half-way stopping-places on the way to India. By 1524 the Portuguese had taken all



[Photo : Gold Coast Yesterday and Today

The guns of Cape Coast Castle. Cape Coast is a British castle on the Gold Coast. You will read about it in Chapter II.

the Arab ports in East Africa—Sofala, Quelimane, Sena, Mozambique, Kilwa, Zanzibar, Mombasa, Malindi, Lamu, Mogdishu ; and also Aden, Sokotra, and several places on the coast of Arabia. At the same time, of course, they built forts in India ; but they do not come into this book.

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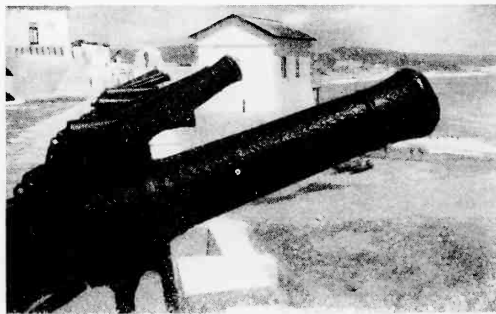
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By about the year 1530, then, we may say that the Portuguese knew the whole of the west and east coasts of Africa; they were carrying on an active trade in gold and slaves from their settlements at Arguin, Elmina, and other forts on the west coast, and in ivory and gold all along the east. But on the whole the Portuguese were a little disappointed¹ with the gains from their African trade. The land was very unhealthy; everywhere away from the coast there were deserts or forests which made the Portuguese stay in their forts on the sea-shore; the great rivers were not very much use for ships because of the rapids² and water-falls near their mouths. There was certainly gold there, both in West and in East Africa; but most of it came from mines some distance away, so that the Portuguese could not work them themselves. They had to buy the gold from the African people on the coast, and it would have been much less costly for them to work the mines with slaves, as the Spaniards were able to do in America. They hoped for silver as well, but found none.

India was much richer; from India the Portuguese got gold and jewels and all kinds of spices—ginger, cloves, nutmeg, pepper, and cinnamon. Spices in those days were extremely rare in Europe

¹ "They were disappointed with it" means that they found it was not as good as they hoped it would be.

² Rapids are dangerous rocky places where a river runs very quickly.

and therefore valuable; and there was also in India cotton cloth and silk, both of which could be sold for a high price in Portugal. The result was that after Vasco da Gama had opened the way to India, the Portuguese began to lose interest in their African trade; and although they still brought from Africa gold and ivory and some pepper, they came more and more to think that the most important trade in Africa was the slave trade. After the first slaves were brought to Portugal in 1442, the trade grew. At first slaves were not very many, and were used as house-servants in Portugal; but after a few years the Spaniards began to use African slaves in their mines and plantations¹ in America. In 1517 the slave trade between Africa and America was regularly established²; in that year a slave company began carrying slaves regularly from West Africa to America. In 1645 slaves were taken to America from East Africa also.

Prince Henry had hoped to make Africa Christian. Many of the men who came from Portugal to Africa were only interested in trade; but the Portuguese did not forget Prince Henry's hope. Catholic missionaries came to West Africa with the early Portuguese settlers. They went also to Abyssinia, and were the first Europeans to see the place where

¹ A plantation is a very large field or farm, where various useful plants are grown.

² "Established" means started so well that it kept on and did not stop.

the Blue Nile rises. At the mouth of the Congo a whole kingdom became Christian ; it had its own native priests and even bishops, and sent out missionaries of its own into other parts of Central Africa.

We cannot describe all the travels and the work of the Portuguese missionaries. Many of them disappeared into the interior of Africa and were never seen again in their own country. Many of the mission stations were given up when the Portuguese were driven out of the African states or out of their forts on the coast by the Dutch or the Arabs. But in the two Portuguese colonies of Angola and Mozambique the missionaries' work went on.

Perhaps the most important work the Portuguese did for Africa was to bring in many kinds of useful plants from their other colonies in hot countries. The Portuguese ruled parts of India, the East Indies, and South America, and brought plants from all three countries into Africa. They brought from India and the Far East oranges, lemons, limes, and the sugar-cane ; from South America, they brought cocoa, red pepper, " corn " (maize), tobacco, pine-apple, sweet potato, rice, cassava, onion, guava, pawpaw, and other fruit, including the banana ; the plantain was a native of Africa. Many of these plants are grown and used all over Africa by people who have forgotten that they were first brought in by the white men.

CHAPTER II

HOW THE DUTCH AND THE BRITISH CAME TO AFRICA

THE Portuguese had won by their bravery the whole of the trade between Western Europe and India. They had found the way through the unknown seas ; but they knew that others would follow. Prince Henry got the Pope, the head of the Christian Church, to say that all the trade and all the lands between Cape Blanco and India must be kept for the Portuguese only. In 1494 the Pope went further. By that time Columbus had discovered America, and Spain was building an empire there. It was necessary to draw a dividing line between the new lands of the Spaniards and of the Portuguese. The Pope drew the line west of the Azores, in such a way that Brazil became Portuguese but all the rest of America became Spanish. Africa and India and the East were for Portugal. Twenty years later Spain and Portugal made another agreement which drew the same kind of line in the East Indies.

But soon after the year 1500 many countries in north Europe, such as England, Scotland, and Holland, became Protestants ; that is, they separated

from the Church of Rome and no longer obeyed the Pope ; so that they cared nothing for any rules made by him. At that time Holland was ruled by Spain ; but when the Dutch became Protestants, they began a long war to make themselves free. In 1580 the king of Spain became also king of Portugal, so that the Spanish and Portuguese forts all over the world came under one rule. About the same time the Dutch at last succeeded in their war for freedom, so that they began to think of attacking the Spanish and Portuguese traders and settlements wherever they found them. English seamen had already begun to make voyages to West Africa and to America ; from this time onwards English and Dutch ships came sailing all over the seas into the ports which had been kept till then for Portuguese ships only.

The English were the first. In 1530 William Hawkins touched at the West African coast and bought ivory, but no other English ships came to Africa for twenty years. In 1551 trade began between England and the Atlantic coast of Morocco, and it was so successful that some English merchants decided to try further south and to trade with the land of gold and ivory itself. They found a Portuguese pilot who agreed to show them the way, and in 1553 three English ships visited the Gold Coast. They traded with the people there and bought gold ; then they went further east to the

river-mouths of Nigeria to get pepper. There they lost so many men from sickness that they came away in fright without bringing any pepper ; but although only 40 men came back alive to England out of 140 who had left, the voyage made great gains out of the gold. After this, other English ships came to trade with West Africa, and for a few years the trade brought the merchants much wealth. Soon, however, the Portuguese sent more ships and men to defend their West African trade against the strangers, so that the English had to fight hard ; and the African traders raised the price of gold. As time went on the English had to do more and more fighting and could do less and less trading, and soon the trade ceased to be worth fighting for. But in 1562 John Hawkins, son of William, found a new trade ; he took the first English load of slaves from West Africa to the West Indies. We have seen that the slave trade was started in 1517 ; but Hawkins and the English made it a much bigger trade than the Portuguese had done. Very soon there were no more slaves to be had by landing men on the coast and taking them from their villages by force, and a regular trade was begun with people in the interior, who brought slaves down to the ports to sell to the white men. From that time onwards the English slave trade went on, sometimes fast, sometimes slowly, in spite of the anger of the Portuguese.

The Dutch first came to Africa in 1595. They were still fighting against Spain; and by that time Spain had conquered Portugal, so that the Portuguese possessions were now Spanish. Dutch ships came down the West African coast and fought with the Portuguese. Like the English, they traded in gold and ivory, but especially in slaves; and before long they were not satisfied with trading, but began to want settlements of their own. They drove the Portuguese from Arguin; they bought from the African chief the little island of Goree near Dakar; they attacked the Portuguese forts on the Gold Coast, taking Elmina in 1637 and Axim and the others five years later. They sailed round the Cape and attacked Mozambique and other Portuguese forts on the East coast; they took the island of Mauritius; and from East Africa they followed the Portuguese to India and the East Indies. They attacked the Portuguese in Angola, and for a time conquered the colony, but the Portuguese drove them out again. They took the island of St. Helena also from the Portuguese. All the fighting between the Dutch and the Portuguese in West Africa happened about the years 1630-1645. The Dutch were not satisfied with taking the Portuguese forts on the Gold Coast, but built new ones of their own as well. In a very short time nearly all the slave trade from the Gold Coast and other West African

ports was taken by the Dutch; the Portuguese and English had very little of it.

In 1648 a Dutch ship was wrecked¹ in Table Bay. The crew reached the shore and made a camp where Cape Town now stands. They planted corn and grew it; they made friends with the Africans and bought meat from them. Five months later another Dutch ship visited the bay and took them home again to Holland; when they reached home they gave such a good account of the country that the Dutch decided to make a settlement there. Three ships were sent out under Jan van Riebeck, and the settlement was begun in 1652. At first the Dutch settlers were friends with the Hottentots who lived in that country; but a few years later there came a quarrel which led to a little war, and the Dutch took a little more land for themselves. For more than a hundred years the Dutch settlers had no trouble from other European nations. The English took St. Helena, and the French took Mauritius; but neither tried to take the Cape.

The Dutch Government made its merchants form themselves into two great companies: the East India Company and the West India Company. The East India Company traded in the Pacific and Indian Oceans, the West India Company traded

¹ "Was wrecked" means that it ran on the rocks by accident, and could not get off again.

in the Atlantic. The settlement at the Cape was not placed there for trading purposes ; it was meant to guard the port so that ships going to India could rest there and get fresh water and stores. The Cape, therefore, was under the East India Company, and the Company took no trouble to make it a successful colony. The Company thought that that would be a waste of money.

So for a long time the Dutch settlers were only few. They wanted to grow corn and to plant grapes so as to make wine ; but very few people from Holland would come out and settle at the Cape. For this reason the Dutch at the Cape imported¹ slaves, at first from other parts of Africa, and later from the East Indies. After thirty-five years the colony contained only 1,000 Europeans.

After about 1700, the settlement began to increase, and the settlers became richer. Some French settlers came, who taught the Dutch better ways of making wine. The Company began to allow the settlers to trade with the Hottentots, which it had till now forbidden. This caused the settlers to spread out further from the sea and to trade in cattle, so that more land was needed for the colony. The settlers began to spread from the sea across the mountains northward towards the interior ; and

¹ "Import" means to buy and bring into the country.



Dutch Settlers landing at the Cape.

The first men to reach the shore are praying, thanking God for bringing them there safely, and asking Him to help them in this strange country. You can see the ship they came in, with the Dutch flag.

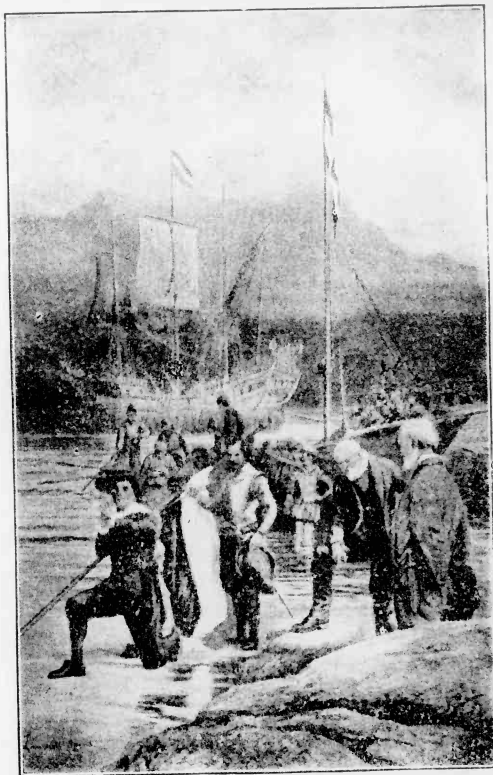
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they reached the Great Fish river on the east and north-east.

All this time the Dutch in the Cape had been left alone by the French and the English, and had had very little trouble with the Africans. The Hottentots were suffering greatly from the growth of the Dutch settlement, but they could do little against it. Little by little they were being pushed out of the rich land between the mountains and the sea into the high "veldt" and the deserts beyond, and they were becoming fewer. But between 1700 and 1800 the English found themselves becoming rulers, and not merely traders, in India; and they were beginning to feel that they would like to have the Cape for themselves. In 1780 England and Holland went to war. England was in the middle of a war with her colonies in America; France and Spain were helping the Americans; and Holland hoped that English trade and shipping would be killed in the war so that Dutch trade would remain rich and free. So England went to war with Holland as well. The war was on the whole bad for England. The American colonies won their freedom, and became the United States of America. British warships came to Cape Town to try to take the colony from the Dutch, but the French sent help to the Dutch, so that the British could do nothing. A few years later, however,

England and Holland were again at war. In 1806 British soldiers came and took the Cape from the Dutch; and when peace was made in 1814 it was agreed that the Cape should remain British.

All this time British and Dutch, as well as other nations, were trading in slaves and gold on the coast of Guinea. The Dutch had driven the Portuguese off the Guinea coast and had made the Portuguese forts their own. The British had no fort of their own until 1662, when they took the fort at Cape Coast, which had been built only five years before by the Swedes. At that time the Dutch had eight forts on what is now the Gold Coast, though they had at one time had more. They had also trading stations or forts, as we have already seen, further north at Arguin and Goree, and further south near the Congo. The British, although they had no fort on the Gold Coast until 1662, had forts elsewhere. Nearly a hundred years before the British took Cape Coast they had had a company of traders which sent regular ships to the Gambia to trade in gold and ivory. But although they had trading stations on the Gambia river bank their trade was of little value. They were not interested in slaves, and there was not very much gold and ivory coming down from the Senegal and the Niger to the Gambia.

Until about 1660 the Dutch had all or nearly

all the trade in their hands, and no-one else had any forts on the West Coast. Then there came a change; the English and others decided to try to take part of the trade, and for this it was necessary for them to have forts of their own. We shall see in the next chapter why England and the other nations changed their minds in this way; for the present it is enough to say that they were turning from gold and ivory to the slave trade.

The first to come were the Swedes. They built their first fort on the Gold Coast as early as 1640, and in 1657 built two new ones. But all three forts were taken from them by the Danes two years later, and the Swedes gave up the idea of having their own forts.

The English had had several companies at different times to trade to West Africa, but none of them was successful until about 1660. In 1662 a new company was formed, called The Royal Adventurers of England Trading to Africa. The company built a fort, called Fort James, on the Gambia, where the town of Bathurst now stands. It built also forts in six places on the Gold Coast, and had a settlement (though not a fort) at Sierra Leone. The Dutch were angry, and fought against the new English forts; this led to a war between England and Holland, in which the British at one time took from the Dutch nearly all the forts they had, and

the Dutch replied by sending many warships to retake them. The English in their turn lost all their forts except Cape Coast; and then peace was made, and each side kept the forts it had had before the war began.

All this trouble ruined the British company, so that it gave up the trade. A new company was formed, called the Royal African Company, which built more forts, and for a time was more successful. This company carried on the trade until 1750, when still another company was formed, the African Company of Merchants, to take its place. Between 1660 and 1672 the British built or bought or took from other nations six forts on the Gold Coast and one on the Gambia; after 1672 they built eight more forts on the Gold Coast and one at Whydah in Dahomey. But the British never had more than nine Gold Coast forts in use at once; they left several of the old ones when they built the new. The Dutch had at one time fifteen forts in use on the Gold Coast.

Two other European nations, the Danes and the Germans, also came and built forts on the Gold Coast to take a part of the trade. The Germans were from Prussia, which was at that time only one country among many other German countries; there was not one united¹ Germany as there is

¹ "United" means joined together into one.

to-day. Prussia was just becoming strong, and was beginning to think of overseas trade. In 1685 they came and built three forts; but soon afterwards Prussia became so busy with wars in Europe that she had no more time to think about African trade, and in 1709 the Prussians left their forts and went home again. The Dutch took the empty forts, but made little use of them. The Danes came later. They had begun by taking the three Swedish forts in 1659, but they only kept one of them, and they did not build any more till some time after the Germans had gone away again. Then they built four more forts, which they kept until 1850.

All this coming and going of the different European nations is very hard to follow. By about 1800 the Swedes, Germans, French and Portuguese had all gone, and only the Dutch, British, and Danes were left; the Dutch had 11 forts, the British 9, and the Danes 5. The Danes were all at the eastern end of the Gold Coast, the Dutch and British were all mixed up together along the rest of the Gold Coast. British and French were trading on the Senegal and the Gambia, the British alone in Sierra Leone. But it was along the shores of the Gold Coast that the trade was most active and the European settlements were thickest; for that was the country of the slave trade.

CHAPTER III THE SLAVE TRADE

SLAVERY had existed in Africa for a very long time. There were Negro slaves, as we have seen, in ancient Egypt. There were some Negro slaves too, though probably not very many, in the Roman empire. But it was the Arabs who started dealing largely in slaves. The Arabs set up Mohammedan states all along the north and east coasts of Africa, and all those Mohammedan states imported Negro slaves from the interior of the Sudan and of Central Africa. From Africa the slaves were taken also to Arabia and other parts of the Turkish empire, to Persia, and to India. Some were taken to be soldiers, others to be house-servants. Some of the soldier slaves became powerful, and to this day there are one or two small places in India which are ruled by the descendants of these African slaves.

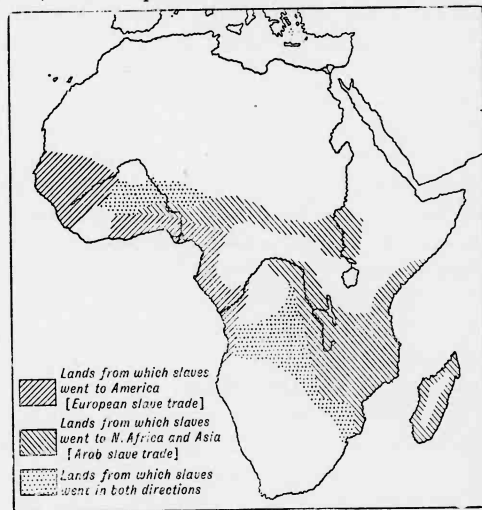
But when the Portuguese and the other white men began the slave trade they did not want soldiers, and they did not even want many house slaves. It is true that for a few years after 1442 African slaves were taken to Portugal to be house-servants.

But the great European slave trade really began about 1500, when the Spaniards began using slaves in America.

The Spaniards were not much interested in North America. They wanted gold and silver and tropical¹ products, and they worked most in Central and South America and in the West Indies. They found gold and silver mines, and they made plantations of tropical plants, such as sugar and coffee and cocoa. They hoped to get slaves from the natives of America to work in the mines and on the plantations, but they could not get nearly enough suitable people. Some of the tribes were strong fighting people, who would kill themselves if they were beaten in battle, rather than become slaves. Some were not strong enough in body to do the hard work in the mines or in the fields. And so the Spaniards decided to bring slaves from Africa to work in America. For a few years African slaves were tried in America, and the Spaniards asked for more; and so the king of Spain in 1517 agreed that a company should be formed to take 4,000 slaves a year from West Africa to America. The Portuguese ruled part of South America called Brazil, and they took slaves from West Africa to Brazil. In this way the people of the West Coast of Africa came to

¹ The Tropics are the hot parts of the world near the equator. Tropical products are the things grown or produced in the tropics.

hate the Portuguese, with whom they had at first been friends. When the first British ships came to trade with Africa, the people were very glad to see them, and helped them against the Portuguese.



The Slave Trade in Africa.

But in 1562 the British also began slave-trading, and the people came to think them as bad as the Portuguese.

But for a long time after 1562 England thought more of gold and ivory and pepper than of slaves.

John Hawkins carried slaves to America, but usually he did not collect the slaves himself, but merely took them from the Spanish merchants in the Canary Islands to the Spanish merchants in America. After his time the British did little slave-trading. The reason was that there was nowhere for them to take the slaves if they collected any. All tropical America, including the islands, belonged to Spain and Portugal; and the Spanish and the Portuguese did not want traders of other nations there. Hawkins himself got into serious trouble with his slave-trading. He brought a ship-load of slaves to a Spanish port in America, and found that the Spanish Government had told all the merchants that they must not buy slaves or anything else from anybody but a Spaniard. So the merchants told Hawkins that they could not buy his slaves, although they wished to. Hawkins became angry. He told the Spaniards that he had brought this ship-load of slaves all the way from Africa for them, and if they would not buy he would fight them. Then the Spaniards agreed to buy his slaves, and soon his ship was empty; but before he left the port some warships arrived from Spain. When the Spanish warships found that he had been selling to the merchants on shore, against the orders of the king of Spain, they attacked him. He fought his way out of the port and escaped back to England,

but many of his men were killed in the fight. People both in England and in Spain were very angry over this business. We need not go into the reasons for the quarrel. The point of the story for us is that after this it was very hard for Englishmen to sell slaves (or anything else) in Spanish or Portuguese America.

The Dutch, like the British, were not able to carry ship-loads of slaves across the Atlantic Ocean and sell them in America. But the Dutch saw that even if they could not sell slaves in America, they could collect them in Africa and make the Spaniards and Portuguese buy from them. So, as soon as the Dutch began coming to West Africa at all, they began fighting against the Portuguese, with the idea of driving the Portuguese away and building their own forts and trading stations. They began by building their own forts along the Gold Coast; the first of them was built in 1598. Then, when they had already several forts of their own, they began trying to take the Portuguese forts away. By 1642 all the Portuguese forts on the Gold coast had become Dutch. For a few years the Dutch were the only European nation with any settlements or forts on the African coast between Cape Blanco and the Congo.

It was the British who changed this; and they changed it in two ways. This was the first way.

When the British found that they could not trade with tropical America, they tried to find trade in North America, in parts where the Spaniards had not troubled to go. They made settlements on the east coast of North America, and Englishmen began to leave England and go to live and make their homes there. They cleared the bush and made farms, and grew the plants which they had grown in England, as well as some new ones, such as potatoes, which were native to America. North America on the whole was much colder than the Spanish parts of America; but North America is a big country, and some parts of it, though not tropical, are a great deal warmer than England. In the southern, warmer, parts of North America, there are two important plants: tobacco, which will not grow well in England, and cotton, which will not grow in England at all. The British settlers in North America began planting tobacco and cotton, with the idea of making money by selling these products to England. At first the settlers were poor men and their farms were small; but in time they became rich, and then more rich men came out from England to join in the trade. Instead of small farms they now made very big farms; so big that it was quite enough work for one man to go round them and see the work going on without doing any digging himself. And then they thought of getting

slaves from Africa to work in the fields for them. About the same time, in 1655, the British were at war with Spain, and took from the Spaniards the island of Jamaica in the West Indies. They now were beginning to have tropical islands of their own, such as Jamaica and Barbados, which would grow tropical products, especially sugar. The Spaniards had had slaves on these islands; the British also wanted slaves to work in the sugar fields. And so the first way in which the British changed the state of things on the West Coast of Africa was that they now had lands of their own which they wanted to work with the help of slaves.

There was a second way in which the British changed the state of things on the West Coast of Africa. Now that they wanted slaves as well as the Spaniards and Portuguese, the slave trade began to grow very quickly. British seamen began to come to West Africa and collect slaves to take to the British lands in America, and seamen from many other countries—France, Italy, Denmark, Germany, and others—began to come also. The British did not guard their American trade as carefully as the Spaniards; for although they would not let the white men on the British lands in North America sell their sugar or tobacco except to England, or buy any European goods except British goods, they did allow them to buy slaves from any

country's ships, and so there was room for all these countries in the slave trade. And as soon as the new countries began to trade in slaves, they began to want their own forts and trading stations on the African coast. So, when the British began using slaves on their American farms, it made two changes in West Africa: one was that many more slaves were needed, so that British and other nations came to trade as well as the Dutch; the other was that the British and these other nations came and built forts of their own on the West African shore.

The Swedes, as we have seen, built three forts, but the Danes took them only two years later. The British came and built several forts on the Gold Coast and on the Gambia and in Dahomey. The Danes and the Germans also came, though the Germans did not stay very long. The French never built forts on the Gold Coast; or, if they did, they soon left them again. But they came further north, and took from the Dutch the islands of Arguin and Goree; and later on, after about 1750, they built several trading stations in the country between the Senegal and the Gambia. Later still, Spain, which had always been busily trading in slaves but which had never had any lands of its own in West Africa, took the islands of Fernando Po and Annobom.

So from about 1650 onwards the slave trade grew

and grew. All nations had a part in it; but soon the British became the greatest slave traders. The British set up a regular trade in this way. Their ships came from England loaded with trade goods to sell on the African shore—cotton cloth, knives and axes and other steel goods, spirits, and guns. In Africa they unloaded the ships, and filled them with gold, ivory and other tropical products, which took up only a little room, and with slaves. Then the ships went to the British West Indian islands, Jamaica and the rest. Here some, or perhaps all, of the slaves were sold, and the ships took on board sugar and other island products. Sometimes the ships took home a full load from Jamaica straight to England. Sometimes they went from Jamaica to the British colonies in America. If so, they sold there the rest of the slaves, and took on board cotton and tobacco, and sailed to England. Thus the ship might leave England with mixed goods for Africa, and return with a still more mixed load of gold, ivory, pepper, sugar, cotton, and tobacco. The whole voyage took about six months. They called the part of the voyage from England to West Africa the Outward Passage; from Africa to America was called the Middle Passage; and from America to England again was called the Homeward Passage.

We can see now how evil the slave trade was.

But very few Europeans at that time could see that it was evil. No doubt many of the slave-masters in America, and many of the captains of the slave ships that took the slaves to America, were kind-hearted men, who treated the slaves well. But many were not. And however well a slave is treated, he is not free, and it pains him to know that he is not free. But that is what slave-masters could not or would not believe.

The slaves for America were taken from the West Coast, especially from the lands along the Gulf of Guinea from Cape Palmas to the Niger. A few came from the Senegal and Sierra Leone, and some came from Angola, and even for a time from Mozambique on the other side of Africa. But the Gulf of Guinea was the chief place for slaves; and the land between the mouth of the Volta and the mouth of the Niger was called the Slave Coast. It is probable that over four million slaves reached America, and when the trade was at its height more than 70,000 slaves were carried over the sea each year.

It is easy to see how bad this trade must have been for the life of Africa. If 70,000 slaves a year were taken across the sea, many more, especially women and children, must have died on the way; and probably there would be at least 100,000 people a year taken from their homes to be made slaves.

We have no idea how many were taken to North Africa and Asia by the Arabs: these figures are for America only. The European slave traders did not go into the country to take slaves or to buy them. The slaves were caught by African dealers, who made them march to the coast and sold them in the slave markets there. Strong kingdoms grew up, such as the kingdoms of Ashanti and Dahomey in the western Sudan, which made war on the smaller nations round them to catch slaves to sell to the white men. Many Africans became very rich by trading in slaves. All over West and Central Africa there was fighting and killing, burning of villages and breaking-up of families. Some of the slaves were taken across the desert to the Mohammedan lands of North Africa and Asia. Others were taken to the coast to be put on the ships and taken across the seas to America. If Africa to-day is backward, it is largely the slave trade which has in the past kept it so.

During the eighteenth century there grew up slowly in England and Denmark, and also in North America, a feeling that the slave trade was wrong. In 1772 the law courts in England decided that if a slave were brought to England by his master he became a free man, because there could be no slavery in England. A few years later, two Englishmen called Wilberforce and Clarkson began to try to make the British Government stop the slave trade.

The first country to stop the slave trade was not England, but Austria. In 1782 Austria made a law that none of her people were to take any part in the slave trade. In 1804 the United States of America said that they would not have any new slaves brought into their country. Three years later, in 1807, the British Government made a law that no Englishmen should take part in the slave trade. One after another during the next thirty years other countries made the same laws for their own people. But men do not always obey the laws. The next step was that the British Government made agreements with many other countries so that it took upon itself the work of guarding the West African seas and stopping anybody, of any country, whom it found carrying on the slave trade. The British sent many small warships to hunt up and down the coast and to pursue any slave ship they saw. It was a slow business. The coast is very long, and the ships could not be in every place at once. Although it was now illegal¹ to take slaves to America, it was still possible to land a ship-load of slaves secretly on the American coast when the police were not watching; and once the slaves were landed they could be bought and sold, for there were still slaves in America. So although the big business companies that used to trade in slaves no longer took

¹ "Illegal" means against the law.

any part in it, there were plenty of small ships in the trade, owned by men who did not mind breaking the law.

So it was clear that as long as slavery lasted and slaves were wanted, the slave trade could never be completely stopped. In 1833 the British Government passed a law which made slavery illegal all over the British empire; the Government made the slaves free and paid money to the masters in return for giving up their slaves. A very few years later, slavery was ended in the same way in the French empire and in the Dutch empire. In America, slavery went on until 1863, and in Brazil till even later.

Meanwhile, the chiefs of the peoples living on the West African coast were asked one by one to stop their people trading in slaves; and by 1850 the trade had almost finished.

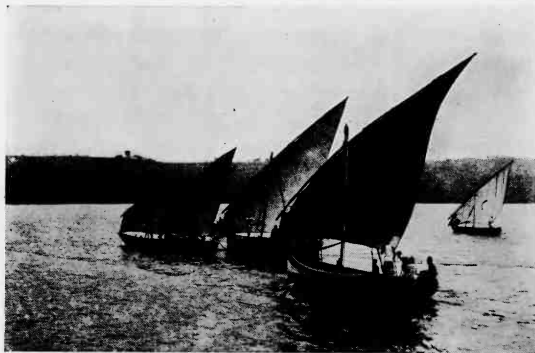
Lastly, there was the question of what to do with the slaves who were taken by British warships when the slave ships were caught at sea. In 1787 the British Government bought some land at Sierra Leone from the African chiefs, and began to use it as a home for these freed slaves. The slaves came from all over Africa, so that it was quite impossible to take each one back to his home. You must remember that at that time people in Europe knew very little of the interior of Africa; no white

travellers had gone far from the sea, except a few brave Portuguese, most of whom had never returned home. When it was decided that no man could be a slave in England, there were about 400 slaves in the country with their masters. These were all free men now, and they were lost in a strange country; so the Government sent them to its new village of Freetown in Sierra Leone. Others came from America, and the British warships began taking to Freetown all the slaves they found on the slave ships at sea. So the village of Freetown began to grow. In 1820 some Americans bought some land on the coast a little south of Freetown, and began to send to settle there some people who had been slaves but were now free. This settlement became the country of Liberia. Its name is formed from a Latin word meaning "free," so that just as Freetown means the town of the free, Liberia means the country of the free. Its chief town, Monrovia, is named after President Monroe of the United States. Sierra Leone has since become a British colony, Liberia has remained independent.¹

All this put an end to the European slave trade. No more slaves were being bought by white men and taken in ships over the sea. But the other slave trade was still going on; the Arabs and African

¹ We say that a country is independent when it serves no other country, but governs itself.

Mohammedan nations were still taking slaves and selling them in North Africa and Asia, as they had been doing before the Portuguese seamen had ever visited African ports. As we shall see in the next



[Photo: E.N.A.]

Arab ships. Ships like this are still used on the east coast of Africa, and the Arabs used them in the slave trade.

chapter, the British missionary Livingstone saw the slave trade going on in Central and East Africa, and he told the British Government that it could never be stopped unless soldiers were sent into Africa to fight against the slave traders and to protect the peaceful African villages. The British Government did not wish to do this, for they did not think they could do the work of policemen in the whole of Central Africa. But it was largely

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[Photo: E.N.A.]

Arab ships. Ships like this are still used on the east coast of Africa, and the Arabs used them in the slave trade.

chapter, the British missionary Livingstone saw the slave trade going on in Central and East Africa, and he told the British Government that it could never be stopped unless soldiers were sent into Africa to fight against the slave traders and to protect the peaceful African villages. The British Government did not wish to do this, for they did not think they could do the work of policemen in the whole of Central Africa. But it was largely

in order to stop the slave trade that British soldiers were sent into the Egyptian Sudan, Uganda, and Nyasaland. From 1880 to 1900 not only the British, but also French, Belgians, and Germans were fighting against the slave traders all over Central and East Africa. By 1900 the slave trade had almost ended, though even to-day they say that a slave ship sometimes sails secretly across the Red Sea to Arabia. British warships still have to watch for slave ships, so that the trade is not quite ended yet. But slavery itself has been ended now even over most of the Mohammedan world. The story of how the European nations became the rulers of Africa does not come into this book ; but we have had to say these few words on it so as to explain how the slave trade was stopped. As it was in West Africa, so it has been in the East ; it is not enough to make slave trading illegal. The only certain way of stopping the trade is to stop people from using or owning slaves at all. When no one will buy slaves, the trade will stop by itself.

CHAPTER IV

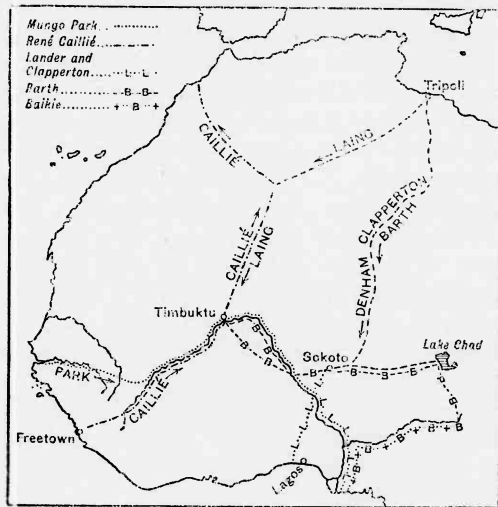
EUROPEAN EXPLORERS¹

ALTHOUGH the people of Europe had good maps of the whole of the African coast by about the year 1600, they knew nothing about the interior of Africa for a long time afterwards. They knew that the Nile flowed down to Egypt from somewhere in the centre of Africa. They had heard that there was somewhere a large river flowing eastward. This river we now know as the Niger ; but people in Europe thought it might be that the Nile began by flowing east and then turned north to Egypt. The traders in the rivers between Lagos and the Cameroons did not know that these were the mouths of the great river Niger ; they thought that a great river would have one wide mouth. People in Europe had heard also that in the centre of Africa there were great lakes, but they did not know anything about them.

There were several reasons for this. Almost all the rivers had a sand-bar across the mouth, so that big ships could not sail up them into the interior

¹ An explorer is a man who goes to travel in a land where nobody from his own country has ever been before. He may be going to make a map of the geography, or he may be going to study the customs or the language or the plants or animals of the land.

of the country. A little way from the sea there are rapids and water-falls on nearly all of them, so that it is not easy to sail up them even in small boats. Much of the coastline is either waterless desert



The Explorers of West Africa.

or thick forest full of malaria fever; and you must remember that it is only since 1900 that European doctors have known that this sickness is caused by the bite of the mosquito. Before that time, they thought it was caused by the "bad air" of the forest,

so that everyone was sure to get malaria. The last reason was that because of the slave trade, Africa was full of thieves and fighting men, so that it was not safe to travel alone.

Between 1500 and 1700 many white men—Portuguese and British, but especially Portuguese—wandered through Africa, but many of them never came back again, and those who did come back could not teach their people any exact geography. It was not till after 1700 that men began to go to Africa, not to trade, but to find out its geography and make exact maps. In this chapter we will give the names of a few of the most important, and show what they found out and told the people of Europe when they went back home.

North Africa was made known by the travels of three men. An Englishman called Shaw travelled in Egypt, Algeria, and Tunis between 1720 and 1730. An Italian called Sonnini explored¹ Egypt about the same time. A Scotsman called Bruce also travelled in Algiers, Tunis, Tripoli, and Egypt; and then he wished to find the source² of the Nile. He went by sea to Massawa, and then entered Abyssinia and found what he thought was the source of the Nile, but what was really the source of the Blue Nile.

¹ To explore means to travel in a country as an explorer does in order to study it.

² The source of a river is the place where it begins or "rises."

Now we will tell the story of the explorers who went to study the geography of West Africa. The great question here was the river Niger : was there such a river, was it the Nile or a separate river, and where did it flow? In 1795 a Scottish doctor named Mungo Park set out from the Gambia to try and find the Niger. He had a hard journey. The country was full of trouble ; even his clothes were stolen and he was kept for some time as a prisoner ; he had malaria and could not get better ; and it was only because an African slave trader was kind to him and helped him that he was able to get back to the Gambia and to Europe. But he reached the Niger at Segu, and followed it a long way down stream before turning back. He was the first European to see the river.

A few years later Mungo Park went out again, this time with over forty companions. His idea was to build a small boat when they reached the river Niger, and to sail down the river to the sea. He and a few of his men reached the Niger and built their boat. But all the way down the river they had trouble with the people. They followed the whole course of the Niger, past Timbuktu and Gao, and reached what is now Nigeria. There, at Busa, they met rocks and rapids, and there the people attacked the boat. Mungo Park himself was drowned in the river, and all his companions died

on the journey. None of them reached home again.

In 1823 another Scotsman, Major Laing, started from Freetown and explored the Rokel river to its source. He went on into the mountains to find the source of the Niger. Two years later he tried a new way ; he started from Tripoli on the north coast, and travelled across the Sahara desert to



Gateway in the walls of Kano.

(E.N.A.)

Timbuktu. But he was killed in the desert on his way back to Tripoli. In 1827 the Frenchman René Caillié set out from Sierra Leone to join the work of Mungo Park to the work of Laing ; he went down the Niger to Timbuktu, and then crossed the Sahara safely to Morocco.

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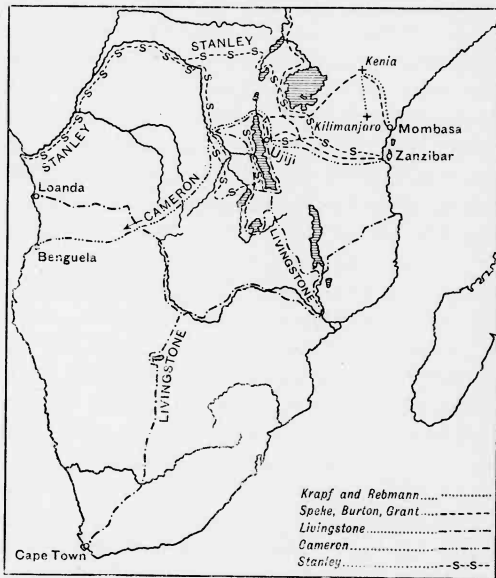
crossed the Sahara, a large party led by two naval¹ officers, Clapperton and Denham, had crossed the desert from Tripoli and reached the Hausa country. They discovered Lake Chad, and saw Kano and Sokoto. Then they went back across the desert to Europe. This party had found that there were large civilized African kingdoms, kingdoms which the British Government wished to know better. But the road across the desert was long and dangerous, and the Government said that the best way to reach the Hausa kingdoms would be by sea to the mouth of the Niger. The next step therefore was to find the mouth of the Niger and sail up it.

The British Government sent Clapperton back to West Africa to do this. He landed near Lagos, and went on foot to Busa on the Niger, where Mungo Park had been drowned. Instead of following the river down to the sea, he went on to Sokoto to ask the people there to help him. But the kingdom of Sokoto was at war, and the Sokoto people had no time for helping Clapperton. After waiting there some time he died of malaria. His servant Lander tried to go down the river, but the Sokoto people would not let him, and so he went back to the sea and went home to England.

Three years later, in 1830, Lander was back again at Busa, and this time he was able to get canoes (boats)

¹ A naval officer is an officer of the Navy, that is, a country's warships.

and go down the Niger to the sea. He came through the delta¹; there he was taken prisoner by the Ibo people, but they let him go again, and he reached a



The Explorers of Central and East Africa.

British ship which was trading in the river. And so he came to Fernando Po and back to England.

¹ A delta is the many-branched mouth of a river such as the Nile or the Niger.

Now that the way from the sea up the Niger was known, the British Government hoped that it would be possible for ships to go by sea to the Niger mouth and to trade up the river. In 1832 two steamships came from England to make maps of the Niger delta and to trade ; but although they made some good maps, so many of the white men on board died of malaria that people in England thought that it would be no use sending any more ships that way. A few years later the Government tried for the last time ; but again so many men died of malaria that the ships had to go back without doing the work they had come to do.

After this, everybody in Europe thought that the only way of reaching the Hausa country was across the desert, where there was no malaria. In 1850 the British Government sent another party across the desert from Tripoli. Two of the three men soon died. The third was a German named Barth. For four years after his friends had died, Barth went on by himself. He went from Lake Chad right through the Hausa country to Say on the Niger. He went straight on across the river to Timbuktu, and then returned to Say by boat and back nearly to Lake Chad ; and before going back across the desert to Tripoli he went south from Lake Chad to the Benue river. He was the first European to learn to speak Hausa, and taught Europe a great

deal not only about the geography of the Niger country but about the languages and customs of the people of the Sudan.

Barth had now seen the Benue where it was a young small river. The two steamships in 1832 had seen the Benue where it ran into the Niger. When Barth went back to England the Government sent out another steamship to go up the Benue and make a map of it. The Captain was named Baikie. Baikie spent four months on the river, and was the first captain to make his people take quinine¹ every day ; and all the five Europeans in the ship lived through the voyage with very little fever. This was important, because it showed for the first time that it was possible for white men to keep healthy on the Niger, and people were beginning to call the Niger country the White Man's Grave because so many white men died there. Baikie went up the Benue for 250 miles, and made his map, and did some trading, and learnt a great deal about the country, and did it all without getting into any trouble with the people.

Now we must leave West Africa and turn to Central and East Africa.

The first two white men to go far into the interior of Africa from the east side were two missionaries, Krapf and Rebmann. These two men were mis-

¹ Quinine is a medicine which prevents malaria.

sionaries in Abyssinia, but in 1842 the Abyssinian Government drove them out of the country, and they went to Mombasa. At that time nobody in Europe knew anything at all about the geography



Mount Kilimanjaro

(Photo: E.N.A.)

of East Africa except the stories which the Arabs had told long before. Krapf and Rebmann went into the interior and saw Kilimanjaro and Kenia; and though they did not see the great lakes, they heard so much about them that after this people in

Europe believed in the lakes. The Arabs had spoken of them, but people in Europe had never believed the stories.

When Krapf and Rebmann went back to England and told about the great lakes, people there wanted to find the lakes and make maps of them. In 1856, while Barth was on his way home from the Niger, two men called Burton and Speke left England to find the great lakes. Burton found lake Tanganyika and Speke found the Victoria Nyanza, and then they went home with the news. Speke went out again at once, with a new companion called Grant. They went to the south shore of the Victoria Nyanza, where Speke had been before; and then they went northwards, away from the lake shore, to the Nile and went down the Nile to Egypt.

Still there was no map of the Victoria Nyanza, though Burton had made a map of the northern half of lake Tanganyika. On their way home Speke and Grant met another Englishman called Baker on the Nile; after they had left him, Baker went on and found the Albert Nyanza, though he did not make a map of it.

Now comes the great work of Livingstone. Livingstone was a Scottish missionary doctor, who had settled in Bechuanaland and had kept travelling further and further north till he found lake Ngami. In 1851 he reached the river Zambesi, which at

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(Panda & L.N.A.)

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that time was only known from the sea for a few miles up to the old Portuguese station of Sena. Next year, Livingstone went right up the Zambesi to its source, and then went on westwards into Angola. Then he came back to the Zambesi and followed the river down to the sea. Then he went to England for a short time. A few years later he came back to the Zambesi to explore the country north of the river. He spent several years travelling round, and found the Shiré river and lake Nyasa, and then went to England again. In 1866 he came back once more. He went to the south end of lake Nyasa and then to the south end of lake Tanganyika. Burton had seen the north end of the lake ten years before, but Livingstone was the first white man to see the southern end. Then he went westwards and found lake Mweru and lake Bangweolo and the river Luapula. Nobody in Europe knew where he was; he had been travelling for six years and nobody had heard from him. So a man called Stanley went out to Africa to try and find Livingstone and see if he needed any help. He met Livingstone at Ujiji on the eastern shore of lake Tanganyika, but Livingstone did not want to leave Africa, and Stanley went on alone and returned to Europe.

The chief reason why Livingstone would not leave Africa was that he was a missionary before he was

an explorer. He felt that he had a work to do in the lands he was finding, and especially he must do what he could to help the people in Central Africa who were suffering from the slave trade.



[Photo: L.E.A.]

Meeting of Livingstone and Stanley at Ujiji, Lake Tanganyika.

Stanley's men are on the left, Livingstone's on the right. Stanley is wearing a white suit, Livingstone a dark suit: they are raising their hats in greeting to each other. An African in the front of the picture carries the American flag of the Stars and Stripes: this is because Stanley was an American. On the right of the picture you can see children, who knew Livingstone already, running forward to see the new white man, Stanley.

The land between the Zambesi and the Nile was the land where the Arab and African slave traders went to take their slaves; and as he went along the paths through the bush, Livingstone saw the villages

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The land between the Zambesi and the Nile was the land where the Arab and African slave traders went to take their slaves; and as he went along the paths through the bush, Livingstone saw the villages

burning and the long lines of slaves being driven to the east coast. He begged the British Government to do what it could to stop this slave trade ; at the same time he felt that he must stay in Africa, even if he died there, to do what he could to help the people. He did die there ; and his African friends carried his body all the way to the sea so that it could be taken to England and be put in a grave there.

In 1873, the year that Livingstone died, another Scotsman called Cameron came out to Africa to try to help him and to get him to go to England and rest. He came too late, and heard that Livingstone was already dead ; so he went on to lake Tanganyika and made the first exact map of the lake ; then he went westwards to the Lualaba river, and crossed Angola to the coast.

Then Stanley came back again. In 1875 he came to the Victoria Nyanza and went all round it, went across to lake Tanganyika and went all round that lake too, and then crossed to the Lualaba river and followed it down to the Congo, and finished by going down the Congo to the sea. And then a few years later he made one more journey, and came up the Congo from the sea, crossed the forest to the Albert Nyanza, and went right across Africa to Zanzibar. On this journey he found the Albert Edward Nyanza and mount Ruwenzori.

These are only a few of the travellers who wandered up and down Africa in the last hundred years finding its rivers and mountains and lakes and marking them on maps. We have no time to tell the story of more, though if you mark on a map of Africa the journeys which we have told, you will see what a great deal of country was still unknown. When Livingstone and Stanley and Mungo Park and the others were travelling, there were great empty spaces on the map of Africa. Every journey meant that one more line was drawn on the map ; but hundreds of men were still needed to fill in the map between the thin lines drawn by the first great explorers.

The maps in this chapter will show the journeys of the great explorers whose story we have told. Although we have only mentioned a few, it is perhaps hard to remember them. The best way is to make several maps, showing the parts of Africa which each man found, and showing how the work of one man led on to the work of the next. It is better to have two different maps for each date, one of West Africa and the other of Central and East Africa. Besides the maps you should draw a time line like the one you drew for "Africa Before the White Man Came." Draw a line $7\frac{1}{2}$ inches long to show the time from 1720 to 1870. Each half inch will mean ten years. Then mark the names of the explorers along the line.

You will find the dates given in this chapter ; if you number your half-inch divisions for 1730, 1740, 1750 and so on, you will easily be able to put them in the proper place. Keep the explorers of West Africa on one side of the line and the explorers of Central Africa on the other side. You will see then how people left off exploring West Africa when they heard of the great lakes and mountains in East Africa. You will find a time line drawn at the end of this chapter if you find it hard to understand ; but do not copy it out of the book, make it for yourself in the way we have told you.

1720	Shaw Sonnini	Egypt Algeria Tunis	
1750	Bruce		
1780	Mungo Park's 1st journey. Mungo Park's 2nd journey		
1810	Laing René Caillié Lander	Denham and Clapperton	
1840	Barth Baikie	Krapf and Rebmann Livingstone's 1st journey Burton and Speke Speke and Grant Livingstone's 2nd journey Baker Livingstone's 3rd journey Stanley	
1870		Cameron Stanley's 2nd journey Stanley's 3rd journey	

CHAPTER V

EUROPEAN MISSIONARIES

IN the last chapter we told how some of the greatest European explorers found their way into Africa to learn its geography and to tell their people at home about this wonderful unknown land. In this chapter we shall see how Christian missionaries too found their way into Africa. There are many mission societies¹ working in Africa. We have only space to tell how a few of the most important societies began their work.

Christians have always felt that it was part of their faith to teach the Gospel to those who have not heard it. "Go ye into all the world and preach the Gospel to every creature"; this was the command of Jesus Himself, and the Christian Church has always tried to obey it. For a long time after the Roman empire fell, the Church had enough to do in preaching the Gospel to the new wild nations that had come to live in Europe. It was not till after 1400 that the whole of Europe itself came to call itself Christian. For two hundred years, Christians from Western Europe fought against the

¹ A society is a company of men coming together for some special purpose.

Mohammedans in Palestine, hoping either to take Palestine from them or else to force the Mohammedans to become Christians. About the year 1200 there were two great men, St. Francis and Raymond Lull, who said that it was wrong to try to make people Christians by force. St. Francis went to Palestine to preach to the Mohammedans there, Raymond Lull went to preach to the Mohammedans in North Africa. Neither of them turned any Mohammedans to become Christians; but they were right in saying that Christianity meant love and good works, not force.

When Henry the Navigator began sending his seamen along the West African shore, one of the things he most hoped to do was to bring the African people to Christianity. He was not thinking of gold or of ivory or of slaves; he was thinking of preaching the Gospel and of learning more about the world. And so, although the Portuguese came to get gold and ivory and slaves, they always brought with them priests to teach Christianity to the African people. In hunting for gold and slaves, European nations have done much evil in Africa; but while some Europeans have done evil, in the hope of becoming rich, missionaries have spent their lives in Africa as poor men, in order to preach the Gospel and to do what they can to help the African people.

Wherever the Portuguese came in Africa, Catholic missionaries came with them. But when the Portuguese were driven out of West Africa by the Dutch, the Catholic missionaries were driven out too. We have seen in the first chapter that a whole kingdom on the Congo became Christian through the work of these early Catholic missionaries. But after about 1600 this kingdom of the Congo lost its Christianity; it drove out its Christian priests, though most of them were its own people, and there was no longer an African bishop of the Congo. After this, the only places in Africa where Catholic mission work still went on were the Portuguese colonies in Mozambique and Angola; and even there the missionaries found Mohammedanism so strong that they could not do very much.

The Protestant nations, such as the British and the Dutch, sometimes sent priests to Africa to work among their officers and soldiers. But the first Protestant mission to begin working among the African peoples was the Moravian mission, which began preaching among the Hottentots of South Africa in 1732. Fifty years later, when the British Government began sending the freed slaves to Freetown, the Methodist church sent missionaries to Sierra Leone to work among these poor people who were trying to make their homes in a new country. The Methodists later sent men also to

South Africa, and to Fernando Po and other parts of West Africa.

The Methodist missionaries first came to Africa in 1787. In 1799 the Church of England set up the Church Missionary Society. This society also began by sending missionaries to Sierra Leone, and some years later sent men also to the Niger delta. In 1840 the C.M.S. began to think of working in East Africa, and sent out Dr. Krapf. Krapf first went to Abyssinia, but found that the Abyssinian Government did not want the missionaries; so he moved to Mombasa, and began working there. Later still the work of the C.M.S. spread to Uganda. The first Protestant African bishop was Samuel Crowther; he was himself a freed slave, who had been landed by a British warship at Freetown and was taught by the C.M.S. missionaries there. He afterwards became bishop of the Niger delta. Though he was the first Protestant African bishop, he was not the first African bishop; for the Christian kingdom of the Congo had had Catholic bishops of its own three hundred years earlier, in the Portuguese time.

Many new Protestant missions began their work in Africa soon after 1800. A second mission from the Church of England, the Society for the Propagation of the Gospel, began working in South Africa in 1821. In 1828 the London Missionary Society

began working in Madagascar, and at the same time the Basel Mission of Switzerland began its work on the Gold Coast. Three German Protestant missions began soon afterwards: the Bremen society in West Africa, and the Berlin and the Rhenish societies in South-West Africa. A little later, in 1846, the Scottish Church began working at Calabar on the West Coast. When Livingstone and Stanley and others explored the centre of Africa, Tanganyika, and the lands of the Congo and the Zambesi, the C.M.S., the London Missionary Society, and other mission societies sent men to these lands to begin missionary work. Livingstone and Stanley especially were so horrified¹ at the terrible suffering which the slave trade had caused in Central Africa that they begged people in England to send out missionaries to try to help the country. It was because of this that mission work began in those parts of Africa.

Catholic mission work never stopped in the Portuguese lands of Mozambique and Angola; but new Catholic missions did not come to other parts of Africa until the Protestant societies had been working there for some time. French Catholics began working in Algeria and Tunis about 1840, after those countries had become French. French Catholic missionaries afterwards came to Angola and the Congo, and to East and to West Africa.

¹ "Horrorified" means hurt and angry.

In 1878 the White Fathers began their work, and since then they have settled in many parts of Africa. Other Catholic mission societies are working in some African lands.

We are not trying to give in this chapter a list of all the different missions which are working in Africa. We can only tell you when a few of the most important missions began their work. Many of you who read this book will come from schools which belong to missions whose names are not given here. This will help you to understand what a large number of different missions are working in Africa. In this book we are not telling the story of Africa in the years when the white men have been ruling it; so this is not the place to describe all the work that missions have been doing. But we have spoken so much of the white men who have come to Africa to trade, to make themselves rich through African gold or ivory or slaves, that it is only fair to remember the missionaries, who came to Africa for quite different reasons. Some of the early missionaries suffered a great deal. When the first Methodist and Basel missionaries came to the Gold Coast they soon died of malaria; some of them only lived a few weeks. One of them was left alone; he had seen all his friends put in their graves; and he wrote to the mission society in England, begging them to send more missionaries,

"if only to die here." Some of the early missionaries, both Catholic and Protestant, were killed by the people, who did not understand why they had come to the country. But the mission societies kept on sending more men and women to Africa. They preached the Gospel, they started schools and hospitals and leper¹ settlements and village dispensaries; they studied African languages, wrote grammars and dictionaries, turned European books into African languages, and began writing books in African languages. Africa to-day would be much poorer without the work of the missions.

¹ A leper is a person suffering from leprosy, a terrible illness.

CHAPTER VI

AFRICA ABOUT THE YEAR 1800

Now we must try and see what the map of Africa would have looked like about the year 1800. We have seen how the white men came to Africa as traders or as missionaries, though we do not describe in this book how they began to rule Africa. About the year 1800 there were very few parts of Africa which were being ruled by European nations. Cape Colony was one, and the Portuguese lands in Mozambique and Angola were the other two parts. All the rest of Africa, except for a few towns on the coast, was independent.

You have already heard that about 1800 the European nations knew very little of the interior of Africa. This makes it hard for us to know exactly what states or kingdoms there were in the country. In some parts of Africa there were great strong kingdoms, in other parts of Africa there were small tribes or collections of tribes. When we read Mungo Park's story of his travels, it seems that in that part of Africa where he went there was very little peace and good government at all. Parts of

Africa were terribly troubled by the slave trade, so that peace and good government were not possible. So it is not easy for us to be sure what kingdoms there were ; certainly we cannot draw lines round them exactly on the map. When you look at the map on page 75, then you must remember that although it is the best we can do, it is not nearly exactly true. There may have been some settled African states that are not marked, and there must be mistakes in the lines that are marked. But it is better than nothing.

Let us begin with the Mohammedan states in north Africa. First we have Morocco. Morocco, like all these north African states, had at one time been part of a great Mohammedan empire whose chief city was at Bagdad in Iraq. Afterwards it was part of the kingdom of the Two Shores. In 1492 the last part of the European lands of the kingdom of the Two Shores was conquered by Spain, and many of its Mohammedan people came to Morocco to live. A few years later the king of Spain made a law that all Mohammedans in Spain were either to become Christians or to leave the country ; and nearly all of them chose to leave the country. These people also came to Morocco, so that Morocco became very strong. We have seen how the king of Morocco conquered the Songhai empire, so that Morocco came to reach right down

to the Niger, and even beyond. But the journey across the Sahara was so long that the king of Morocco was never able to be really the master of the Niger lands. His governors there were really independent of Morocco and did as they liked. In the desert there were the Tuareg tribes, who lived their old wandering life just as they had done before Morocco sent its army into the Songhai country. By about 1800, then, Morocco was no longer very strong, though it was a large and wealthy country, which had a good deal of trade with Spain. Spain had long ago lost nearly all the towns in Morocco which she and Portugal had at one time taken from the king of Morocco.

The next country, east of Morocco, was Algiers. Algiers was another Mohammedan kingdom which had at one time been part of the Mohammedan empire but which had made itself independent. Its men were great seamen, and between about 1600 and 1750 they used to seize slaves from Europe by sending ships to attack villages on the coast. It is strange to think that while Europeans were taking slaves from Africa, this north African kingdom was taking slaves from Europe. Several times England and Holland and other European nations had fought against Algiers to try to make them stop their slave trade, but they never stopped it for very long. By about 1800, however, this slave

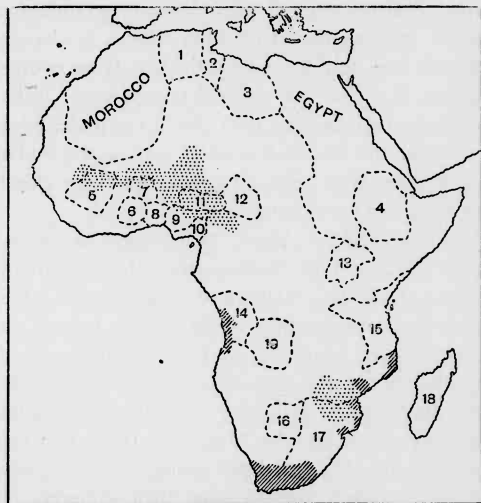
trade had stopped, though Algiers was still independent and strong.

East of Algiers came the smaller kingdom of Tunis. Tunis, like Algiers, had been conquered by the Turks about the year 1550, but its Turkish governors had made themselves independent of Turkey. The same is true of the next kingdom, Tripoli.

The most easterly kingdom was Egypt. Egypt was conquered from the Romans by the Arabs in 640 and was conquered by the Turks in 1517. In 1798 the French general Napoleon decided to take Egypt, so that he could use it as a starting-place for a war against the British in India. He came to Egypt with an army and beat the Turks and Egyptians, but he himself was afterwards beaten by a British and Egyptian army, and driven out of the country. As soon as the French were gone, an officer in the Egyptian army, named Mohammed Ali, made himself master of Egypt. He became the Turkish governor of the country, though he never obeyed the Turkish Government. He was really king of Egypt, though he did not call himself king. In 1806 a British army tried to take Egypt, but Mohammed Ali defeated it. Mohammed Ali's descendants are still ruling Egypt to-day. Under Mohammed Ali Egypt ruled the land south of it, which is now called the Anglo-Egyptian Sudan;

but the Egyptian Government had not very much power there.

South-east of the Sudan was the Christian king-



Africa about the year 1800

- | | | |
|---------------|-------------------|------------------|
| 1 = Algiers | 7 = Moshi-Dagomba | 13 = Uganda |
| 2 = Tunis | 8 = Dahomey | 14 = Congo |
| 3 = Tripoli | 9 = Yoruba | 15 = Zanzibar |
| 4 = Abyssinia | 10 = Benin | 16 = Bechuana |
| 5 = Mandingo | 11 = Hausa | 17 = Zulu |
| 6 = Ashanti | 12 = Bornu-Kanem | 18 = Madagascar |
| | | 19 = Mwata Yanvo |

The land dotted in W. Africa is the Fulani Empire at its biggest, about 1850; the land dotted in E. Africa is the old empire of Monomotapa, about 1550 [300 years before]. Land shaded belonged to Europeans [Portuguese or Dutch] about 1800.

dom of Abyssinia. Abyssinia had always been Christian ever since the days of the Roman empire. No other nations, neither Romans, Arabs, nor Turks, had conquered the Abyssinian mountain country, though they had often tried. Sometimes Abyssinia had held for a time the low-lying country near the Red Sea, but never for very long. When Mohammed Ali became the ruler of Egypt, he began to conquer the Red Sea coast as well as the Sudan, so that soon after 1800 Abyssinia was kept closely shut in to her mountains.

In West Africa there were some kingdoms which had learnt civilization from the old African empires of Ghana, Melle, and Songhai, and which had become strong and rich by trading in gold and slaves with the white men. The Mandingo people were the people who had made the empire of Melle. Since that empire fell, there had been no strong Mandingo state, but the Mandingo tribes had held together, and they had been strong enough to stop any slave traders coming into their country. In fact, the Mandingos themselves were busy slave traders. Soon after 1800, however, the Mandingos and other nations to the east of them were conquered by the Fulani. A great Fulani king called El Hadj Omar began to build up an empire in the western Sudan. We shall say more about this Fulani empire a little later.

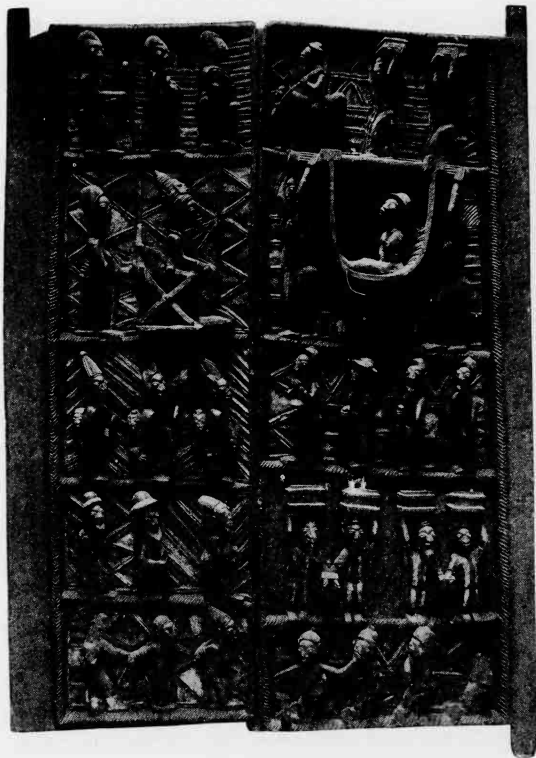
Some distance south-east of the Mandingo country was the kingdom of Ashanti, which had been begun some time before the year 1700. The Ashantis lived in the north part of the forest country, and never ruled over much open grass land. About 1800, however, they fought against their northern neighbours, the Dagombas, and conquered them; and in 1805 they began to try to push their power as far as the sea.

The Moshi and Dagomba peoples had at one time fought against the empire of Melle and even conquered Timbuktu, though the Songhai king had later driven them out of Timbuktu again. When the Songhai empire was conquered by Morocco, the Moshi kingdom lost some of its northern lands, and its people became weakened by war among themselves and by the slave trade. About 1800 these two kingdoms were not nearly as strong as they had been, and they were beginning to fear the Ashantis. For many years the Moshi and Dagomba people had to send the Ashantis every year a number of slaves, though these slaves were used in Ashanti as soldiers, not as house-servants.

East of Ashanti, and south and east of the Dagomba country, was the strong fighting kingdom of Dahomey. Dahomey was as strong as Ashanti, and, like Ashanti, was a great slave-trading country.

Every year the army of Dahomey used to go out to attack the countries round about, and take their people as slaves. The coast-line was not ruled directly by Dahomey, but the people living on the coast were forced to make payments to Dahomey, and they sold so many slaves to the white men that this part of the coast was called the Slave Coast. Many of the best soldiers in the army of Dahomey were women.

The country which had most trouble from Dahomey was the Yoruba kingdom to the east, in what is now Nigeria. The Yoruba kingdom was very old, perhaps going back to the year 1000. At one time, about 1650, the Yoruba kings had ruled over all the country between Dahomey and the Niger, but since then there had been war among the tribes in Yoruba land, and the people of Dahomey on the west and the Fulani on the north had taken much of their power and land away from the Yorubas. Between the Yorubas and the Niger was another old kingdom, the kingdom of Benin. This kingdom was very strong in early days, before the Yorubas made themselves a strong kingdom. For a time the Yoruba kings made Benin obey them, but when the Yorubas became weak again the kings of Benin made themselves once more independent of the Yorubas. From about 1780 onwards Benin was again a strong kingdom. The people of Benin

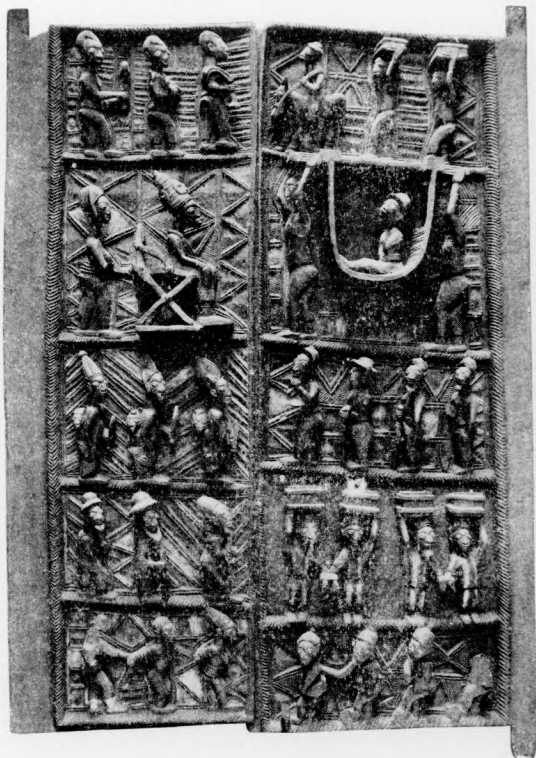


[British Museum

Benin carving on a wooden door.

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[British Museum]

Benin carving on a wooden door.

were famous for their art, especially in wood and in brass work.

North of Yoruba and Benin there were two strong nations, the Hausa and Bornu nations. The Hausa people are said to have come down long ago from the north-east, and about the year 900 they made seven Hausa kingdoms in what is now northern Nigeria. The seven kingdoms were brothers, and for a long time they held together as friends against other nations, though sometimes they quarrelled and fought among themselves. The Hausa states may have been part of the empire of Melle; they certainly were conquered by the Songhai empire. But whether they were part of these empires or not, they were always ruled by their own kings or chiefs, not by governors from Melle or Songhai. The Hausas were great slave-traders, and fought many slave-wars against the people in the forest south of them.

Bornu was at first one of several states lying round Lake Chad. From about 1250 till 1500 there was a kingdom called Kanem, lying to the north-east of the lake; then the people of Bornu, which lies south-west of the lake, rose to be masters of Kanem. About 1600 the kingdom of Bornu was very large and stretched for several hundred miles all round the lake; some of the Hausa states had to serve Bornu, and the kingdom had a

rich trade with the north African coast. After 1600 the Bornu kingdom became weaker; Kanem became independent again; but still Bornu was an important state.

Now comes the story of the Fulani empire. We have seen that a Fulani king called El Hadj Omar began soon after 1800 to make an empire in the western Sudan. About the same time, the Fulani who were living in all the country between the upper part of the Niger and lake Chad began to rise against the Moshi, Hausa, and Bornu people among whom they were living. In 1804 the Fulani began fighting against the Hausa and the Bornu people, and in a few years the Fulani had become their masters. Some of the northern Hausa states remained free; and afterwards the kingdom of Bornu made itself free again. But most of the Hausa country, and much of the Yoruba and other country further south, was made into a Fulani empire called the kingdom of Sokoto. Another Fulani kingdom called the kingdom of Gwandu grew up west of Sokoto; and further west still, right away as far as the upper Senegal, there were other Fulani states which were for some time more or less closely joined to Gwandu and Sokoto. Later on, about 1850, the Fulani empire extended from the country just behind Sierra Leone as far north as Agades and right into the Cameroons.

The kingdom of Uganda on the north of the Victoria Nyanza was a kingdom several hundred years old. Its kings had been strong, and they had kept their country almost free from the slave trade. Like other African kingdoms, Uganda had close to it two or three other states whose people were members of the same nation as the Baganda people. Sometimes these states were nothing more than the friends of the Uganda kingdom, sometimes when the king of Uganda was stronger than they, they were parts of his kingdom. On the whole the land of Uganda was one of the most civilized and peaceful parts of Africa.

On the west coast there was the kingdom of the Congo. This kingdom was the one which had learnt Christianity and some European ways from the Portuguese; but its Christianity at any rate had all gone before the year 1800. Although the Portuguese had never made this kingdom into a Portuguese colony, they had always been interested in it, and from time to time the king of Congo and the king of Portugal sent messages and gifts to each other. The chief of Angola, who ruled his country as part of the kingdom of the Congo, often tried to make himself independent, and he fought several wars both against Congo and against the Portuguese. About the year 1800 there had grown up further in the interior another kingdom, the kingdom of

Mwata Yanvo. This kingdom also was a friend of the Portuguese and had learnt much from them. About 1807 the Portuguese tried to make a regular way through this Mwata Yanvo kingdom between their lands in Angola and their lands in the Zambesi country, but they could not. The Mwata Yanvo kingdom was strong until long after 1800.

You will remember that before the Portuguese came to the east coast of Africa, the Arabs had a whole line of trading settlements there—Mogdishu, Lamu, Malindi, Mombasa, and others, reaching as far south as Sofala. The Portuguese came, fought against the Arabs, and made all these places Portuguese. But they did not hold them for very long. The English and the Dutch came into the Indian Ocean, the French made settlements on the coast of Madagascar; there was much fighting with the African nations behind the Portuguese forts on the coast; and there was not as much gold and silver in the country as the Portuguese hoped. So the Portuguese felt that these East African lands of theirs were a great deal of trouble and brought them very little gain; and when the Arabs came back to try and take their towns away from the Portuguese again, the Portuguese could not keep them. About 1700 they gave up to the Arabs all their towns north of Mozambique, and the Arabs made them into a strong kingdom, with its chief town at Zanzibar.

This Arab kingdom of Zanzibar was of course a great slave-trading kingdom. Sometimes it was bigger, sometimes smaller; but it did not take much trouble to set up a strong civilized government in the interior of Africa. It held all the coast towns from Kilwa to Mogdishu, and sent its people with guns far from the coast to take slaves. Some of the African tribes living in the interior of the kingdom learnt something of Arab ways. The Swahili language grew and spread as a trade language over East Africa. But except on the coast among the Arabs themselves, the kingdom of Zanzibar was not a strong settled kingdom like Uganda or Bornu.

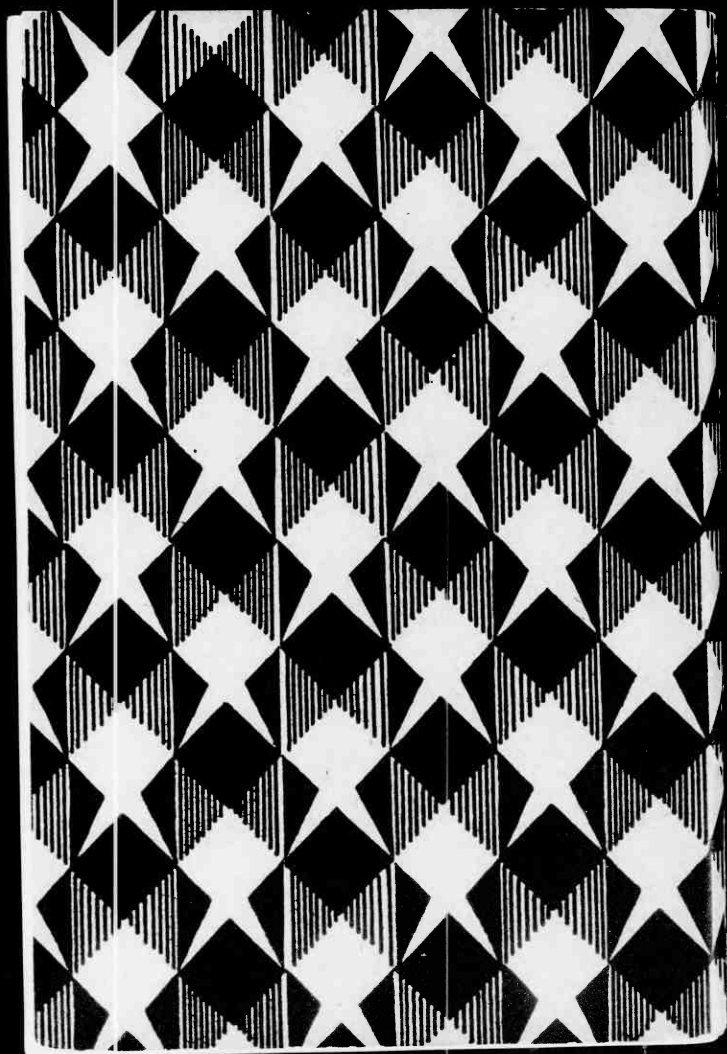
In South Africa there were two strong kingdoms, the Bechuana and Zulu kingdoms. The Bechuana and Zulu peoples were Bantu tribes, who came down from somewhere in Central Africa not so very long before the Europeans arrived. They conquered the Hottentots and Bushmen and took land from them. The Zulus came a little later than the Bechuana and made their home to the east of the Bechuana. They did not form one strong kingdom until after 1800. Before that they were a collection of tribes living together and helping each other in war. But after 1800 the chief of one tribe was so strong that he became king of the whole nation; and under their second king, Chaka, the Zulus became one of the strongest fighting kingdoms in

Africa. But that, as we have said, was later than 1800. This Zulu kingdom ruled over part at least of the old empire of Monomotapa. About the years 1500-1600 the lands south of the Zambesi and behind the Portuguese settlements on the coast were a strong empire which was rich in gold. The Portuguese tried often to enter this country and get gold, but they could not. But the empire of Monomotapa fell to pieces some time between 1600 and 1800; very likely it was the Zulus that broke it.

Lastly, there was the kingdom of Madagascar. Madagascar is a strange island; for though it is so close to Africa, its plants and animals are not African. It seems to be more like Asia than Africa. This is true also of its people. Although the west coast of the island is peopled by tribes like those of the African coast opposite, most of the Madagascar people are descended from settlers who came to the island long ago by sea from the East Indies. There are many different tribes of them. About the year 1750 one tribe called the Hovas fought against the others and became their masters; the Hova kings extended their power to the east and south coasts of the island. Between 1750 and 1800 the French and the British were trying to get land in Madagascar; but neither of them could do so. It was not till long afterwards that Europeans had

much trade or power in Madagascar, and the Hova kingdom lasted long after 1800.

These African kingdoms are shown on the map on page 75. You will see that they do not cover the whole of Africa. Remember that in the year 1800 the slave trade was still going on, and large parts of Africa had no government at all, or even perhaps no people at all. In some parts of Africa there was not one strong kingdom but a large number of small tribes, too small to be shown on the map. Remember too that the lines shown on the map round various countries are not quite correct. But all the same, the map will give you some idea of the way that the land of Africa was divided before the white men came to measure the land and divide it exactly. In the next book we hope to tell you the story of how the white men came not only to trade, but to rule Africa.



**END OF
TITLE**